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THE COURSE OF STUDY

A PUBLICATION FOR TEACHERS AND PARENTS

ISSUED MONTHLY—TEN NUMBERS A YEAR.

In Memory of Anna E. Bryan

Miss Anna E. Bryan, whose life was a blessing to all who knew her, and indeed to the whole world, has entered upon the second stage of life. In her calendar, upon the day of her death, were found these words: "*Ye shall know the truth, and the truth shall make you free.*" In tender memory of Miss Bryan's enthusiasm, energy, and purity, the following words of Froebel are printed for the daily use of every one who tries to teach little children. We need to learn from her who has gone from us, but who will be ever with us, that "the letter killeth, but the spirit giveth life."—F. W. P.

"The prescriptive, interfering education, indeed, can be justified only on two grounds, either because it teaches the clear, living thought, self-evident truth, or because it holds up a life whose ideal value has been established in experience. But where self-evident, living, absolute truth rules, the eternal principle itself reigns, as it were, and will on this account maintain a passive, following character. For the living thought, the eternal divine principle as such demands and requires free self-activity and self-determination on the part of man, the being created for freedom in the image of God.

"Again, a life whose ideal value has been perfectly established in experience never aims *to serve as model in its form*, but only in its essence, in its spirit. *It is the greatest mistake to suppose that spiritual,*

human perfection can serve as a model in its form. This accounts for the common experience that the taking of such external manifestations of perfection as examples, instead of elevating mankind, *checks, nay, represses, its development.*

"Jesus himself, therefore, in his life and in his teachings, constantly opposed the imitation of external perfection. Only spiritual, striving, living perfection is to be held fast as an ideal; its external manifestation, on the other hand, its form, should not be limited. The highest and most perfect life which we, as Christians, behold in Jesus—the highest known to mankind—is the life which found the primordial and ultimate reason of its existence clearly and distinctly in its own being; a life which, in accordance with the eternal law, came from the eternally creating all-life, self-acting, and self-poised. This highest eternally perfect life itself would have each human being again become a similar image of the eternal ideal, so that each again might become a similar ideal for himself and others; it would have each human being developed from within, self-active and free, in accordance with the eternal law. This is, indeed, the problem and the aim of all education in instruction and training; there can be and should be no other. We see, then, that even the eternal ideal is following, passive, in its requirements concerning the form of being.

"Nevertheless, in its inner essence (and

we see this in experience), the living thought, the eternal spiritual ideal, ought to be and is categorical and mandatory in its manifestations; and we see it, indeed, sternly mandatory, inexorable, and inflexible, but only when the requirement appears as a pronounced necessity in the essence of the whole, as well as in the nature of the individual, and can be recognized as such in him to whom it is addressed; only where the ideal speaks as the organ of necessity, and, therefore, always relatively. The ideal becomes mandatory only where it supposes that the person addressed enters into the reason of the requirement with serene, childlike faith, or with clear, manly insight. *It is true, in word or example, the ideal is mandatory in all these cases, but always only with reference to the spirit and inner life, never with reference to outer form.*

"In good education, then, in genuine instruction, in true training, necessity should call forth freedom; law, self-determination; external compulsion, inner free-will; external hate, inner love. Where hatred brings forth hatred; law, dishonesty and crime; compulsion, slavery; necessity, servitude; where oppression destroys and debases; where severity and harshness give rise to stubbornness and deceit—all education is abortive. In order to avoid the latter and to secure the former, all prescription should be adapted to the pupil's nature and needs, and secure his co-operation. This is the case when all education in instruction and training, in spite of its necessarily categorical character, bears in all details and ramifications the irrefutable and irresistible impress that the one who makes the demand is himself strictly and unavoidably subject to an eternally ruling law, to an unavoidable eternal necessity, and that, therefore, *all despotism is banished.*

"All true education in training and instruction should, therefore, at every mo-

ment, in every demand and regulation, be simultaneously double-sided—giving and taking, uniting and dividing, prescribing and following, active and passive, positive yet giving scope, firm and yielding; and the pupil should be similarly conditioned; but between the two, between educator and pupil, between request and obedience, there should invisibly rule a third something, to which educator and pupil are equally subject. *This third something is the right, the best, necessarily conditioned and expressed without arbitrariness in the circumstances.* The calm recognition, the clear knowledge, and the serene, cheerful obedience to the rule, to this third something, is the particular feature that should be constantly and clearly manifest in the bearing and conduct of the educator and teacher, and often firmly and sternly emphasized by him. The child, the pupil, has a very keen feeling, a very clear apprehension, and rarely fails to distinguish whether what the educator, the teacher, or the father says or requests is personal or arbitrary, or whether it is expressed by him as a general law and necessity.

"This obedience, this trustful yielding to an unchangeable third principle to which pupil and teacher are equally subject, should appear even in the smallest details of every demand of the educator and teacher. Hence, the general formula of instruction is: *Do this, and observe what follows in this particular case from thy action, and to what knowledge it leads thee.* Similarly, the precept for life in general and for every one is: *Exhibit only thy spiritual essence, thy life, in the external, and by means of the external, in thy actions, and observe the requirements of thy inner being and its nature.*

"Jesus himself charges man in and with this precept, to acknowledge the divinity of his mission and of his inner life, as well

as the truth of his teaching; and this is, therefore, the precept that opens the way to the knowledge of all life in its origin and nature, as well as of all truth.

"This explains and justifies, too, the next requirement, and indicates, at the same time, the manner of its fulfillment: *The educator, the teacher, should make the individual and particular general, the general particular and individual, and elucidate*

both in life; he should make the external internal, and the internal external, and indicate the necessary unity of both; he should consider the finite in the light of the infinite, and the infinite in the light of the finite, and harmonize both in life; he should see and perceive the divine essence in whatever is human, trace the nature of man to God, and seek to exhibit both within one another in life."

Some Fundamental Principles of Education

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

The kingdom of heaven is within you.

Keep back thy servant also from *presumptuous* sins; let them not have dominion over me; then shall I be upright, and I shall be innocent from the *great* transgression.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Education is the development of the right attitude of the mind toward truth.

Blessed are they which do hunger and thirst after righteousness, for they shall be filled.

He that doeth righteousness is righteous.

For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in.

Naked, and ye clothed me; I was sick.

and ye visited me; I was in prison, and ye came unto me.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

If any man will do His will, he shall know of the doctrine.

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, *I am nothing*.